





## TEXAS AND MASSACHUSETTS.

The New Orleans Picayune, speaking of the sale of the Massachusetts negroes at Galveston, says:—  
 "There will no doubt be a long and loud howl from New England abolitionism; but Texas dealt with them mercifully, considering the nature of the crime in its consequences upon the security of property and the domestic quiet of her people."  
 The code of many of the Southern States would have justified even more summary action. Texas has exercised only the rights, and performed not only an act of duty to herself but to her sister States, for which she is entitled to thanks."

We copy the above from the *Boston Courier* of Monday, and scarcely know whether to admire the more the callous laconism of the *Courier*, or the barbaric morality of the *Picayune*. Our Bostonian Rhapsodist, who has studied the Constitution at the feet of Daniel Webster, and whose heart has been overflowing since 1847, with rapturous adoration of our blessed Union, utters not one word of comment upon the violation of constitutional law committed in the sale of those unfortunate Massachusetts men, but copies approvingly the robbery sentiments of the *Picayune*. The Constitution is violated, and the Union ignored by this act of Texas, and yet the *Courier*, a Massachusetts paper, which has always been as bold and blustering as Falstaff in defence of the Union and Constitution, says not a word in condemnation, but approves the act of Texas. Four Massachusetts men have been seized on board a Massachusetts ship, they have been tried by a court, in the name of the State of Massachusetts, three Anglo-Saxons, and they have been sold to perpetual slavery, because they are poor, and have skins the color of their prosecutor's hearts; and yet the *Boston Courier* quotes a Southern editor's words, to show that they have been mercifully dealt with by Texas, and that even the *Picayune*, the most unscrupulous of all the papers of the South, has been so generous as to praise the exercise of her Christian mercy.

We look upon this act of Texas, primarily, as an outrage upon all law, higher and lower; and in the second place, we consider it to be the highest insult that could be offered to Massachusetts. The sovereignty of the old Bay State has certainly become a mere nominal abstraction, if it cannot cause a paltry State like Texas to respect the rights and liberties of men born and bred on her soil. If the Bey of Tunis, or Emperor of Morocco, had done this thing, Mr. Webster would soon have called their African majesties to account, in thunder tones, for their temerity and insolence; but because Texas, whose reputation amongst the States is anything but creditable to her honesty and honor, pleases so to insult Massachusetts, in the person of her citizens, she must submit in silence. We trust, however, that the land of Adams and Otis has still sense of honor enough, and public spirit enough left, to show Texas that she will not submit to brigandage because she claims to exercise it as a right, and that however much Northern dough-faces and hummers may coincide in sentiment with slave-whippers and man-stealers, there are still men enough within her borders to maintain her dignity and honorable fame.—*Worcester Spy*.

From the New York Evangelist.

A SCENE IN BOSTON.—A colored girl eighteen years of age, a few years ago, escaped from slavery at the South. Through scenes of adventure and peril, almost more strange than fiction, she reached the North. She found her way to Boston. She obtained employment, secured friends, and became a consistent member of a Methodist church. She became interested in a very worthy young man, of her own complexion, who was a member of the same church. They were soon married. Their home, though humble, was the abode of piety and contentment. Industrious, temperate and frugal, all their wants were supplied. Seven years passed away. They had two little boys, one six and the other four years of age. These children, the sons of a free father, and of a mother who had been a slave, by the laws of our Southern States, were doomed to their mother's fate. These Boston boys, born beneath the shadow of the English flag, the sons of a free citizen of Boston, and educated in the Boston free schools, were, by the compromises of the Constitution, admitted to be slaves, the property of a South Carolina planter. The Boston father had no right to his own sons. The law, however, had long been considered a dead letter. The Christian mother, as she morning and evening bowed with her children in prayer, felt that they were safe from slave-hunters, surrounded as they were by the churches, the schools and the free institutions of Massachusetts.

The Fugitive Slave Law was enacted. It revived the hopes of the slave-owners. A young, healthy, energetic mother, with two fine boys, was a rich prize. She would make an excellent breeding-ground. She began to say, "We must enforce this law; it is one of the compromises of the Constitution." Christian ministers began to preach, "The voice of the law is the voice of God. There is no higher rule of duty. We must send back the fugitive and her children, even though we take our sister from the sacramental table of our common Saviour!"

The poor woman was panic-stricken. Her friends gathered around her and trembled for her. Her husband was absent from home, a seaman on board one of our Liverpool packets. She was afraid to go out of doors, lest some one from the South should see her, and recognize her. One day, as she was going to the grocery for some provisions, her quick and anxious eye caught a glimpse of a man prowling around, whom she immediately recognized as from the vicinity of her old home of slavery. Almost fainting with terror, she hastened home, and taking her two children by the hand, fled to the house of a friend. She and her trembling children were in the garret. In less than one hour after her escape, the officer, with a writ, came for her arrest.

It was a dark and stormy day. The rain, freezing as it fell, swept in floods through the streets of Boston. Night came, cold, black and tempestuous. At midnight, her friends took her in a hack, and conveyed her, with her children, to the house of her pastor. A prayer-meeting had been appointed there, at that hour, in behalf of their suffering sister. A small group of stricken hearts were assembled. They knelt in prayer. The poor mother, thus hunted from her home, her husband far away, sobbed, in the bitterness of her anguish, as though her heart would break. Her little children, trembling before a doom, the solemnity of which they scarcely were able to appreciate, cried loudly and uncontrollably. The humble and inarticulate through emotion. Bowing his head, he ceased to pray, and yielded himself to the sobbings of sympathy and grief. The floods of anguish were unloosed. Groanings and lamentations filled the room. No one could pray. Before the Lord, they could only weep. Other fugitives were there, trembling in view of a doom more dreadful to them than death.

After an hour of weeping, for the voice of prayer had passed away into the sublimity of unutterable anguish, they took this Christian mother and her children, in a hack, and conveyed them to one of the *Concord steamers*, which fortunately was to sail for Halifax the next day. They took them in the gloom of midnight, through the tempest-swept streets, lest the slave-hunter should meet them. Her brethren and sisters of the church raised a little money from their scanty means to pay her passage, and to save her, for a few days, from starving, after her first arrival in the cold land of strangers. Her husband soon returned to Boston, to find his home desolate, his wife and his children exiles in a foreign land. These facts need no word pointing. I think that this narrative may be relied upon as accurate. I received the facts from the lips of one, a member of the church, who was present at that midnight "weeping meeting," before the Lord. Such is slavery in Boston, in the year 1852. Shade of Calhoun! Has the North nothing to do with slavery? JOHN S. C. ABBOTT.

Brunswick, Me., Jan. 1852.

SPLEEN.—The following moral, says the *J. S. Bagge*, is from the *Concordian*. That portion of it, which talks about "paying papers to abuse itself," we don't quite understand, but suppose it is as witty as the rest of the article:—

"The Massachusetts Anti-Slavery Society closed its two days annual meeting in Faneuil Hall last evening. A more particular report of its proceedings will probably be found in the papers which it has the wisdom to pay for abusing itself. The abolition of slavery is too easy a problem for this Society. It will undertake that after it has sufficiently strengthened the system by abolishing enough of its natural enemies to make the exploit creditable to its courage, Kossuth and Charles Sumner appear to have been disposed of on the present occasion. When the dogs are all killed, the wolf will be attended to."

Arrested for Kidnapping.—Two men, named Banks and Birch, have been arrested at Weldon, N. C., on the charge of kidnapping two colored girls from Portsmouth, Va.

## The Liberator.

No Union with Slaveholders!

BOSTON, FEB. 27, 1852.

THE Editor of the *Liberator* is absent on an anti-slavery mission to the State of New York. When a fortress is temporarily deserted by its regular Garrison, to do duty at a distant point of operations, it may not be expected that its fire will be aimed with the correctness and precision and galling effect upon the enemy as when directed by its proper commander.—Y.

## KOSSUTH AND HIS MISSION TO THIS COUNTRY.

AS RELATED TO THE ANTI-SLAVERY CAUSE.

BY AN ABOLITIONIST AND A DISUNIONIST.

The second sober thought.

Christ says to us, in his Sermon on the Mount, "Judge not, that ye be not judged. For with the same measure you give to others, ye shall receive again." By this language, I understand the great Teacher to enjoin upon men the duty of putting as charitable a construction upon the motives and conduct of their fellows as may be consistent with truth and justice.

A kind-hearted lady was once reproved quite sharply by her friend for giving money to a stranger, who seemed to be very poor, when he asked for charity in the streets of Boston. "Suppose he spends that money for rum?" said the censorious and suspicious friend. The quick and noble answer was, "If you must 'suppose' at all, why not 'suppose' that he will spend the money for bread? Why suppose what is evil about one of whom you are at liberty to suppose what is good and noble?" That lady had the true Christian spirit, which her friend had not.

The mission and conduct of Kossuth have recently been the theme of an elaborate review by a distinguished anti-slavery speaker, who ranks second to no man in this country for eloquence of thought, power of expression, and compass of historic lore. In this able review, and in some statements on the same topic which I have seen, from time to time, in the *Liberator* and *Standard*, I think I see that spirit against which Christ warns us in the words above quoted—the spirit of unjust censure. I shall proceed to give my reasons for this opinion—the exceptions which I feel bound to take to the published verdict rendered by abolitionists against Kossuth—my own view of what is the just estimate of this wonderful man—the influence of his mission and conduct upon the anti-slavery cause, and our duty, as abolitionists, towards the Hungarian chieftain.

It is proper for me to say here, that I have at length, and after most careful consideration, come to a conclusion much more favorable than I did at first entertain respecting Louis Kossuth. If I am right, others, whose opinions I have learned to prize and ponder, are wrong on this question, which now excites so much interest in the minds of our people.

And let no one imagine for a moment that any thing new or strange happens, because an abolitionist dissents from an opinion expressed by another and an abler brother in the great anti-slavery cause. Ours is not a church or party in which honest dissent, frankly spoken and stoutly maintained, is regarded as heresy or infidelity. Untrammelled thought and free discussion are the peculiar birth-right of the abolitionist. We neither give up, ourselves, at the demand of others, nor do we ask another to surrender the inestimable inheritance.

Kossuth has been denounced as a 'recrunt,' a 'pro-slavery dodger,' and a 'hypocrite.' On the supposition that he is such a character, he is censured with great severity. When he is proved to be such a man, the censure becomes just; but when supposition is to be indulged in of this man, the abolitionist, of all men, is under obligation to suppose noble and worthy motives of one who has done and suffered so much, during his eventful past, in behalf of oppressed and suffering humanity. Louis Kossuth is entitled to a charitable judgment from all reformers. It would be a sad necessity, at the best, which should compel us to cast him away. And I feel assured that no such necessity is yet imposed upon the radical reformer of this land.

In the judgment of condemnation which we have pronounced against our Hungarian brother, we have not considered, as we ought to have done, how few men are thorough, consistent abolitionists. There is a greater number, in proportion to the whole population of this State, I presume, who occupy this position, than in any other part of the country. The radical truth has been preached more constantly, more widely, and more efficiently, in Massachusetts, than elsewhere. The good seed here planted has borne its fruit, and must continue to produce a harvest of blessing inconceivably precious to the world. And yet, I suppose there is not one in a hundred of the people of this State an abolitionist of the disunion school. I am one of that little company who refuse to recognise the Constitution of the United States as a document having a just claim upon our conscience, or to support the Union of these States, as now cemented by oppression and fraud. But, looking beyond the company of radical reformers with whom I am conscientiously identified, I see men whom I 'suppose' to be earnest and sincere in their love of man, their regard for the truth, and their efforts to do good. I know that they are cultivated, strong-minded, influential men. Some of these men are in Congress, manfully doing battle there for outraged humanity. I rejoice in what they are doing. My joy would be still greater to see them more radically true than they now are. But, with all their faults, trying them by the standard of my own conscience, I find them to be most noble, useful men; and it is not in my heart to cast them off because they are not abolitionists, as I am. Though they differ with us, in some of their views and modes of acting, still are they with us in the great warfare now going on against oppression.

We can neither afford to lose their aid, nor their ours. Ere the glad day can dawn which shall witness the overthrow of American slavery, every aspiration in behalf of suffering humanity which lies in the soul of man must unite in the grand effort which brings success. The soul of the abolitionist should be large enough to take in his fellowship every earnest and honest seeker for the right way. Some of these men are ministers, connected with churches, where I think they ought not to be. Some are editors, in party alliances which I consider unjustifiable. Some are lecturers, and writers, and philosophers, and are doing, with noble self-consecration, the holy work of human reform in another department than that in which we toil. They abhor oppression and seek to elevate humanity, and they do this, not in our chosen way, but in their own. Thousands among us believe in the duty and efficiency of voting against slavery, and, of course, they must act according to their honest convictions. These men are all honest and earnest in their regard for the truth, and in desire and effort to promote it. So, at least, we are bound to suppose, unless we know to the contrary. They are not to be severely censured and cast off by the abolitionist, who deems them but partially enlightened. We are all brethren in the great cause. We are to 'reason to each other, hoping to see, at length, 'eye to eye,' and 'ever ready each to own, love, accept and aid the other's truth.' We are by no means to take it for granted that we are right in all our views and measures. We must be open to conviction, and ready to make any change in ourselves which duty may demand. Had the censurers of Kossuth acted upon this principle, they would not have denounced him, because he has not declared himself an abolitionist. He is a most distinguished and successful agitator and re-

former, and therefore helps the oppressed, who come in to be healed when the stagnant waters are stirred. Hence, also, it is not just to class him with the oppressors of poor dependent men, and then cast him away.

In our extreme censure of the Magyar chieftain, we have not duly considered how this country appears to foreigners. Their attention is arrested, first of all, by the apparent order and stability of our government, by the general thrift, industry, energy and contentment of the people, by the rapid increase of our population, by the extent of our home and foreign trade, by the number of our schools, colleges and churches, by the unparalleled circulation of papers, periodicals and books, by the extensive and increasing establishment of lyceums and of free discussions,—by these and many other things of great excellence and promise which characterize American Society, the foreigner who comes among us is first and most vividly impressed; and unless he comes, as George Thompson did, on a mission directly connected with slavery, he will not learn much about the institution. And, then, he very naturally concludes that the American people must remove this great evil by their own harmonious effort. All this is eminently true of Kossuth. He comes to us from a far off land. He must have obtained that wonderful knowledge of the prominent facts in our history which he manifests, from sources which would give him but little if any knowledge of our system of slavery. This any one will see, on a moment's reflection. The documents which were put into his hands by the abolitionists of England, could give him but an imperfect idea of this subject. He knows there is slavery here, and that the parties and sects of the country are extremely sensitive to any criticism upon the institution from foreigners. Beyond this, he can hardly be supposed to know. His knowledge of American slavery is theoretical wholly, and not practical at all. This seems to me to be clear. But, on the other hand, he has seen, from his first landing at New York, as few men ever saw, whatever is most calculated to excite his admiration and gratitude. And therefore, my conclusion is, that Kossuth does not deserve the censure we have meted out to him, for avoiding all mention of our system of slavery.

Again, we have not properly considered, in our bitter censure of the great Hungarian, how long it takes an honest mind to see this question as it is. I look back only a few years, to the time when I honestly thought that William Lloyd Garrison was one of the worst men living—that the American Church was saving the world—and the Whig party the country. But few years ago, I devoutly believed that God, speaking through Noah, had consigned the African race to perpetual slavery. The time has been when I really thought the abolitionist a rebel against God, and a sworn enemy to man. My views now are very different; and I have come, though slowly, yet steadily, forward, into the light and joy of my present faith, led all the way hitherward by conscientious convictions, which the very reformers, whom I formerly misunderstood and therefore condemned, have been instrumental, in no small degree, in lighting up and confirming in my soul, by the truth they have so faithfully proclaimed to the world. The Editor of the *Liberator* and the great American Philosopher, each a 'Representative Man' of this remarkable age, have greatly aided me in my own emancipation from the bondage of a false faith. When John Q. Adams was a member of Congress, he declared that he would not vote for a bill abolishing slavery in the District of Columbia. But the truth led him forward to a higher and better sense of duty before he died, so that he was ready, not only to vote for such a law, but also desirous and determined to introduce and advocate the righteous measure. Truth enters gradually, and each day with more completeness and power, the mind of him who honestly and earnestly seeks to know and to do all duty. So and no otherwise are men led forward and upward. Is it, then, reasonable to expect Louis Kossuth to come on to the abolition platform from his foreign home? No such expectation, for a moment, should have been entertained; and no censure can justly be meted out to him for not doing this.

In our censure of Kossuth, due allowance has not been made for the gratitude which he must feel towards this government and people. A generous hospitality had been extended to the exiled and friendless Magyars who had sought shelter among this people. Then a general and fervent sympathy had been expressed by the American people for the noble patriots who had so manfully stood for liberty against such tremendous odds in Western Europe. Again, Kossuth and his companions had been liberated from their confinement within the Turkish dominions, by the intervention of this government. Encouragement was also held out to him to hope for substantial aid from the American government and people in the approaching effort of his beloved fatherland to secure and maintain her freedom and national life. "It was but natural and just that he should cherish in his heart the deepest gratitude for all this. It was inevitable and right that he should express his grateful emotions in glowing terms, even after the manner of his oriental ancestors. In all this there is much extenuation for his praise of the American government and people, though not a full exculpation for all that he has said. The abolitionist may justly blame him, but not condemn and cast him away as a 'recrunt,' a 'dodger' and a 'hypocrite.'

In our extreme censure of Kossuth, we have not sufficiently considered the influence which have determined his course among us. His soul was inspired with our great longing, and elevated by our great hope. He yearned to see his fatherland free. He hoped to get such aid here as would enable him and her oppressed sons to renew the effort for freedom with assured success. He was advised to take a neutral position upon the subject of American slavery here, as he did in his speeches in England upon the subject of Irish wrongs, as a course essential to the success of his mission to this people. This advice was given to him by Robert J. Walker, before he touched our shores. It was repeated by men of great intelligence among us upon his arrival here, whose position was such that their opinion would naturally have great influence upon the judgment of Kossuth. And the same advice was distinctly given to him by Messrs. Tappan, Beecher, and Jay, who represented to him the views of the anti-slavery portion of the American community. In adopting this policy, therefore, he thought to accomplish the great and most desirable object for which he crossed the Atlantic, while he also supposed he was following the very course which would meet the approval of all parties into which the people are divided upon the question of the enslavement of the African race. Now, one may conceive that a man like Jesus would be uninfluenced by such powerful agencies in determining upon his conduct respecting the question of difficulty and hazard. But no one, with good old Saxon common sense, can conceive of Louis Kossuth, or any other man, with human imperfections marked upon his soul. Hence I conclude that the extreme censure which has been bestowed upon this man for taking this position of neutrality upon the subject of American slavery is unwise and unjust.

We have not justly weighed his position as a politician. In leading a revolution, like that which Washington headed upon the American continent, seventy-six years ago, or that which Mazzini in Italy and Kossuth in Hungary guided, four years since, the rule of conduct is not the perfect gospel law which says, "Do as you would be done by." A people rise against an oppressive government, and seek to emancipate themselves by the trial of the battle-field. The sentiment which induces this effort is noble and sublime. It is God-like, even. It is the holy love of liberty, the abhorrence of oppression, which God stamps upon every soul that bears any likeness to the

Divine. The direction which that sentiment takes, when it leads to war, inevitably tends to much evil, with whatever good it may be overruled to establish, and with whatever wrong it may overthrow. Thus, our Revolutionary struggle caused wide-spread suffering, the sacrifice of many lives, the loss of many virtues, the growth of a wicked war spirit, the imposition of enormous pecuniary burdens upon the country, and such a deterioration of the moral sentiment of the people, that they were prepared to adopt into the Constitution of their government the principle of wicked compromise. And as we look back over the career of this nation, the past sixty years, we see that disastrous consequences have flowed from that war, which harm us even to this day. And yet it seems to be very clear to my mind, that it is infinitely better for a people who believe, as our fathers did, in the right of such resistance to despotism, to fight, as they did, and as the Italians and the Hungarians have done, against tyranny, than to submit, with cowardly tameness, to injustice and degrading oppression. But no man can conduct such a contest without losing somewhat the clear perception of moral truth. His moral standard will not be perfect, his light not unclouded by darkness. No one can conceive of Jesus as the leader of an army upon the red field of war. And what then? Do we look at the wrongs which Washington and Lafayette unwittingly perpetrated or sanctioned, so steadfastly, as to shut out of our view the good which they did perform, with most noble fidelity to the conscience of their souls? Do we, therefore, condemn and cast off these men? By no means. We judge them by the light they saw, by the motives which controlled them, and by the whole accomplishments of their lives.—And doing this, we are bound to extenuate their errors of judgment and conduct, to own the nobleness of their great aim in life, and to acknowledge them to be true and noble, though not perfect, men. It would be a manifest injustice to cast off these men, because they, as politicians, were not as perfect as Jesus, the great moral Teacher. Beholding a good thought or action, we are to own it to be good, come from whom or whence it may. When the Disciples informed their Lord that they had rebuked one who did a work of mercy in the holy name, and forbidden the repetition of such works, because he did not follow in their little band, the great Teacher administered to this spirit of hateful and narrow bigotry, a decisive reprimand: "Forbid him not, for verily I say unto you, that whosoever is not against me, is on my side." Should not the abolitionist so set in judging Kossuth? And in so judging him, I rank him with Washington and Lafayette, as a worthy compeer of those remarkable and most noble politicians.

In our condemnation of Kossuth, the object of his wonderful task has not been duly considered. The way in which the great Apostle became all things to all men is worthy of imitation by the reformers now. It is not wise to try to say hard things, to aim to shock the feelings of the hearer. It is alike the enjoinment of wisdom and duty to endeavor to present the truth, and all truth, vital to the subject and occasion, in a style and manner as pleasing and lovely as possible. The true preacher will seek to win men from their errors of faith and practice, so far as this may be done. And I know of no men, who have greater tact than have Messrs. Garrison and Phillips in preaching the anti-slavery gospel. This tact is directed to the attainment of a noble result, is divested of all evil expediency and compromise with wrong, and is therefore to be commended and imitated. Kossuth has a rare faculty of directing his remarks so as to sweep the chords of the human soul with a master's hand. He interests all classes by some touch of his matchless power. He has a noble object in view. He has manifested his disinterested devotion to humanity by acts whose remembrance will ever live, with a rare interest, in the soul of man. In the main, no objection can be taken to the use he makes of his skillful tact, and upon the one point where we do object, viz: his eulogy of our corrupt Government, and his praise of our most infamous foray upon Mexico, there are circumstances which extenuate, *very much*, his words. And hence I conclude that Kossuth does not intend to compromise principle in his efforts to enlist the people of this country in behalf of the Hungarian and European cause. I think he does mean to be true and noble. And so I excuse what I regret in his words of commendation of the American Government; and I still hold on to the man, and hope for the success of the great cause which he pleads.

Wrong has been done to Kossuth in comparing him to Daniel Webster and Lewis Cass. They stand out to our view as enemies of freedom. Kossuth has surely suffered enough in her holy cause to entitle him to be ranked among her friends. He spent three years of solitary imprisonment in the cell of an Austrian prison—a prisoner in the cause of humanity. From that confinement one of his fellows came out blind, and another a maniac. He passed a weary exile next in Turkey. In the mighty struggle of his fatherland for freedom, he bore a heavy weight of cares and responsibilities. And he comes to us with a shattered constitution, a brow furrowed with lines of care, and a tone which ever speaks to the soul of the hearer, as the prophetic wail of the great heart whose hope is gone and whose joy is darkened by the tragic overthrow of his fatherland. And shall this man be compared, even in thought, with the heartless demagogues of our Government, who have been striving all their lives long, only for ignoble and selfish ends? This is neither just, true, nor magnanimous. There is nothing common to these men and such as these, and to the noble Magyar patriot. It is only simple justice to class Kossuth with our own noble Washington and the grand old incorruptible French Democrat. He rises above the selfish demagogue as much as Lafayette was above the perjured despot who now rules France.

We have wronged Kossuth in blaming him for the favor shown him by bad men. He has shaken hands with Judge Kane and Millard Fillmore, has listened to their heartless eulogy, and replied in friendly words, and hence we are told he is a bad man, and is to be condemned. A distinguished abolitionist says, "A man is known by the company he keeps," and then he proceeds, most disingenuously, as it seems to me, to apply this rule, in order to get a verdict against Kossuth. Now, I affirm that this musty old proverb is false both in its letter and spirit. Christ kept company with publicans and sinners. Was he, therefore, a sinner? William Penn frequented the Court of the second James. Was he, therefore, a despot and a libertine? John Howard and Elizabeth Fry associated with the reckless and the depraved. Were they, therefore, abandoned? It is not the company you are with which determines your character, and never can be; but the motive that takes you into such company, and the conduct which that motive produces. Wendell Phillips may go into a house of ill-fame in Boston with such motives and conduct as shall make him an angel of holy love in that palace and unhappy abode. So may an Adams, a Palfrey, a Mann, a Sumner, a Rantoul, an Allen, go to Congress with a motive and a conduct which shall make them the prophets and apostles of God in that corrupt assembly. And so may Louis Kossuth go to the American people, and may meet with friendliness even such a man as Judge Kane, and appeal to him for aid in suffering humanity, without spot or blemish upon his soul. His motive and manner of conducting himself characterise the act. If they are right, the act is right; if they are wrong, the act is wrong. If there was wrong in these, let the wrong be pointed out, and I will admit it, in all its legitimate force.

We have wronged Kossuth, in our severe censure of him, through our failure to notice, as we should have done, the general character of the opposition to, and the favors bestowed upon, this illustrious man. Such papers as the *Washington Republic* and *Intelligencer*, the *New York Herald* and *Courier* and *Enquirer*,

the *Boston Advertiser* and *Traveller*, oppose and malign Kossuth with unvaried industry. These papers are well known to be the unscrupulous organs of the Slave Power. All the political papers which oppose the Fugitive Slave Law, without one exception, of which I am cognizant, and religious papers, of the liberal character of the *New York Independent*, express great sympathy for Kossuth, and hope for his success. The anti-slavery papers which condemn him do so with evident reluctance, and I think without just cause. My sober second thought is that we have pronounced a hasty verdict, and the sooner we reverse or greatly modify it, the better it will be for the cause of freedom. The opposition to Kossuth in Congress came from the most ultra Southern 'Propagandists of the ideas of slavery,' and they oppose his mission now with most unrelenting bitterness. All that Hangman Foote may have said on the other side, cannot affect this significant fact, viz: the slaveholders and their Northern allies fear Kossuth and malign his character. But, on the other hand, such men as the 'Independent Senator' from this State, the gallant chief from the Granite State, the noble Senator from New York, the brave old backwoodsman, who represents the Western Reserve of the Buckeye State in the House of Representatives, and such Congressmen as they, such ministers as Beecher of Brooklyn, and Stone of Boston, sustain the noble exile, and cheer him on. We ought not to denounce and cast away a man whom all the despots of the world fear, hate and malign for his devotion to liberty, though he should fall into some great errors of judgment and practice. We ought to cherish the good which they abhor, and at which they tremble, in this man, and at the same time extenuate and forgive his mistakes, hoping and praying still for the success of the glorious cause in which he is so generously enlisted. There is wrong in our refusal to do this.

I think a great mistake has been made in our estimate of Kossuth's character. He has performed deeds of rare nobleness in his past career, has shown great disinterestedness, and has shown by words and by deeds which will live in history, whatever his future course may be, his faithful love of liberty and justice. Now, there is something justly repugnant to our feelings and opposed to our reason, in the imputation of base motives to him who does a noble deed. Salubrious waters do not flow from a poisoned fountain. Figs do not grow on thistle stalks. Nor does the man who has for years led a noble life, and offered himself up a constant sacrifice for the good of suffering humanity, as Kossuth has done, become suddenly base and morally deformed. Such a man may fall into grave errors of judgment,—as I think some of our best men, in the censure they have no unsparingly meted out to Kossuth, have done,—and may be influenced to do many things, not right, through a mistaken, but honest sense of duty. I grant that Kossuth has fallen into grave errors since he came to our shores, but I am not, therefore, at liberty to cast him away from my sympathy, esteem and love, while at the same time, I am convinced that he is honest, and honestly seeking to do good. And when Kossuth is called a recreant or a hypocrite, my inmost thought revolts at the charge, by whomsoever made, as unjust and untenable. He has shown himself in no such light yet, and, judging by his past career as well as his present course, I feel quite sure he never will. You cannot convert gold to brass, though brass may be gilded to look like gold. But Kossuth was evidently pure gold in Hungary, and his grand and meaning words and deeds here, with some few exceptions, have the true ring to them. My word for it, you will not find him a counterfeit.

We have mistaken somewhat, it seems to me, Kossuth's mission and special work with the American people. He does not come hither to speak or write against this or that evil prevailing in our social arrangements. He is not here to lecture on American slavery, or our license laws, or our questions of party or sectarian strife. He tells us what his object is. He asks this people to instruct the United States Government, as they have the right and the power to do, to protest against another violation of the laws of nations, like that committed when the French Government interfered in the domestic affairs of the Italian people, to put down freedom, and establish in its stead a cruel despotism; or that of which Russia was guilty, in the recent Hungarian struggle. He asks, in addition to this, gifts and loans from the people of the country, to enable him to commence anew that struggle for freedom for which the oppressed and suffering Magyars of his fatherland long, and hope, and wait. He tells us that he is in correspondence with the chosen leaders of the European Democracy, discussing and maturing the great plan which looks to the speedy overthrow of despotism, and the establishment of liberty in all those portions of Europe which are now prepared to succeed in such a glorious enterprise. Day and night, and with such wearing toil that he is often prostrated with sickness, he applies himself to his work. Hands, head and heart are fully tasked with the immense cares of his mission; and he tells us that he cannot turn aside, for a moment, from the work which is given him to do. To avoid exciting the just opposition of conflicting parties and sects, he declares that he will stand wholly neutral upon matters which relate to our own social institutions. As such he regards American slavery, and so declines to say a word upon that system of our internal policy. Such is a fair statement of his mission; and when fairly stated, it seems to me, the demand which any man make, that Kossuth should remark at all upon American slavery, is met and put to silence. He might so speak the truth as to damage his cause, without helping at all the slave. To do so, would be, in fact, to injure the oppressed here and every where. It is not just to ask him to do this. We will allow Kossuth to do his work, while we diligently and hopefully prosecute ours.

In our estimate of the ulterior influence of Kossuth's success upon the great cause of freedom here and elsewhere, we are also mistaken. We ought to see that the success of the Hungarian Revolution, the overthrow of the despotism which grinds in the dust twelve millions Magyars, and the establishment of a free government there, on a firm and enduring basis, would be the leaving influence which would speedily permeate the whole social thought and action of Europe. Before the omnipotent moral might of twelve millions of united, free and self-governing Hungarians, despotism in Europe would speedily fall to rise no more. The success of that movement would republicanize Austria—dethrone the despotism which now crushes Italy—restore France to the order and progress of just rule—unite distracted and down-trodden Germany into one grand and mighty Republic—upon the walls of the palace of the Belshazzar of the Cossack empire write the prophetic doom of a just retribution and speedy downfall—strengthen the hands of the toiling, suffering millions of Great Britain, so that they could reach forth and take hold of their rights with a firm and assured grasp, and would hasten on with speed and might the glad day of our deliverance from the cruel Slave Power, the inevitable influence of the establishment of Hungarian independence upon the future welfare and progress of the world, you need only look at the impulse which our great Revolution and our subsequent success in maintaining social order—notwithstanding the incalculable evils of slavery—have given to the thought and aspiration of man on the European continent, during the past sixty years. Hungarian slavery is already abolished, mainly through the influence of Kossuth, who has thus proved himself, by his works, the practical foe to slavery, and the friend of immediate emancipation. No system of slavery, no practical denial of their noble theory, would mar the influence of that republican enterprise, as has been

the sad truth respecting the influence of this noble republic. And seeing this glorious enterprise, apparently dependent on the success of Kossuth's mission, and, sure, according to human law, to succeed with all well with the abolition of slavery, we may enterprise? How can we, of all men, cast any doubt in his way?

I think Kossuth should have known that he had nothing to expect from our Government. He had no further connection with the 'Slave Power' than that he at Washington that would have enabled him to return grateful and content, and to show his deliverance, and for whatever kindness he had shown by the Government towards the Hungarian nation. He should have known that the Government which is founded on the slave system, or aid to the oppressed of Hungary, would not give any sympathy or such a Government must be turned to the side of European despotism. He should have known that the people, and pled his cause to them alone, and should have sought, through the intervention upon the Government, the adoption of the which Yankee ingenuity could have contrived, a sentiment of approval of slavery. He should have been wholly disconnected, in word and act, from the all of our party and sectarian questions, the listening ear of the nation, and, pointing to the progress of events now opening upon the European struggling Liberty there, as they were aided in this hour of need, seventy-two years ago.

When the Colored Deputation waited upon Kossuth, during his sojourn in New York, with a address proffering sympathy to him, and his approval of me, I think I ought to have spoken a word of fellow-feeling with the oppressed, the wronged, the significance, a profound hope, to the contrary, of a man upon this continent. I blame him, and I regret that he did not do it.

He should never have dictated the letter of address which his Secretary published upon the occasion of the faithful Gyurman, for his criticisms upon the Fugitive Slave Law, in the columns of his paper, the *Demokratischer Volksfreund*. I blame Kossuth, and regret, with deep feeling, the unjustifiable act. I blame him, also, as I have already said, for his unqualified praise of our Government, and especially for his commendation of the Mexican war. On these points, I think he has done wrong, fallen into error. But I do not believe that he was knowingly sacrificed principle. For reasons already stated, I feel in duty bound to excuse these errors. I value him to be an honest, earnest, capable and consistent reformer. Therefore, I excuse his faults, and let him still. I cannot cast Louis Kossuth away, so indifferent to the sublime cause which he represents, in himself, more intimately than any other man in Europe.

What, then, is to be the result of his coming to America, upon the anti-slavery cause? Fears have been expressed that the influence of Kossuth's mission here will prove detrimental to the abolition cause. I think there is no reason for fear. On the contrary, it is very clear to my mind, that the result will be quite the other way. Let the abolitionists re-examine this subject, and my conclusions be not just and sound.

We believe in the brotherhood of mankind. We accept the statement of the Apostle as recorded, that God has made of one blood all men, and grants them this world to be their home in their own progression. The all-wise Creator has made distinctions of race and color in the human family, with all perpetual, for ought we know to the contrary. These distinctions relate only to the probabilities, and hence do not affect the worth, the equality, the rights of the life, which is first put into this mortal clay. The immortal soul is one in its origin, its nature, and its destiny. That is after the likeness of the image of the Eternal and the Almighty. His therefore, is the child of God. Let us love him, his rights which are inalienable. Let us love his fellow-men, or be it our established human government, attempt to deprive him of these rights, by coercion, by fraud, or by law, the effort is to injure and illegal in the estimation of God and of all intelligent good. And when this injury is done to one part of the world, men feel and suffer their justice everywhere. In all cases, the principle of oppression is the same, whether its victim be the colored of the Carolina, or the oppressed of Ireland, or the crushed Magyars of Hungary. And when we reduce, oppression, overturned, evil put away and Right established, the great heart of suffering Humanity feels, in every nerve, a thrill of joy, joy unknown before. Thus our own European aroused South America and Europe from the slumber into which the powers of despotism had lulled the world. Thus the great evil of India Emancipation has set upon its feet the Freedom of a race conserved and given over to the joys and bosoms of the true and the noble world over. Thus the French Revolution of 1789, 1848, started out upon a perilous voyage to the dawn of seventy-seven unfortunate slaves in the Atlantic made by the Italians and Hungarians, four years ago, to achieve their deliverance from bondage, and quick current of gladness along the world. All of every true and noble soul, the world over, are interested in the overthrow of despotism on the distant banks of the Danube, as when we plead the cause of the slave here, we are helping the victims of Austrian injustice as well. When Kossuth pleads the cause of the slave here, he pleads also the cause of oppression, that you cannot separate the two cases of oppression, which Mr. Garrison so faithfully warns Kossuth is not, and that for the removal of which Kossuth is now fully wearing out his life and energy with most fidelity. In opening the heart of this people, Kossuth is now doing, to feel and see the great evil permeate the hearts of his fatherland, he is preparing the way for a true conversion and an earnest adoption of the truth, which shall make the great American man and our equal brother in the great Commonwealth. In our speaking of Kossuth's influence upon the American Union, I have no reference to the man as the Union Committee of New York, the Secretary of State, and the Senator from Michigan, in their course in favor of Kossuth. I refer only to the people, whose uprising, in response to his stirring appeals, is the result of their feeling of liberty and hatred of oppression, and is both noble and earnest and useful. Thus are they started towards the high sentiment of brotherhood, on which the true abolitionist's enterprise, the matchless power of the great Magyar's enterprise, Let us rejoice in this, and double our efforts. Let us improve the great opening which the coming of this man gives



[illegible]

the people, a perfect safety of trusting ourselves to the influence of just and brotherly sentiments and conduct, as an omnipotent security against all danger from foreign invasion, and from internal enemies. I should urge upon the people the duty of giving aid and comfort, as far as possible, to suffering humanity, to the oppressed and the needy, all over the world.—And I am sure that the influence of such a Christian statesmanship as this policy would be, if carried out, in the thought and conduct of this nation, would be the most effectual aid to mankind, that it would be possible for us to render. Now, I am sure it would be the speedy and full conquest of all social evil, the salvation of the whole earth. I hope to see this rule governing the American people, even in my day. I have a profound faith in its assured establishment. I give my hand and my heart to aid in this holy work.

But the American people are not prepared for this perfect action now. Shall they, therefore, do nothing for liberty and justice, both at home and abroad? Not so do I understand the rule of human duty. The American people believe in the necessity and righteousness of a land and naval force. And now, to a people of such an imperfect faith and practice, there comes an illustrious prophet from the banks of the Danube, entreating that aid may be given to his oppressed fatherland. The question we are to ask is, answer is, what is the best thing this people can do. There are but two alternatives open to their choice. The perfect action which the Gospel enjoins is impossible, because the people do not comprehend that enjoiment. They must either fold their arms and stand aloof, with selfish indifference, to the prayer of Hungary, and to the fate of the oppressed, struggling for freedom on foreign fields, or they must express their brotherly sympathy, utter their brotherly protest, and give their brotherly aid. The one is both selfish and base for this people, with their faith, since the attainment of our own independence was made sure to our fathers by aid rendered to them in their hour of need by a foreign people, at their request. The other is both generous and noble, though doubtless open to objections, when tried by the highest standard of action.

Were our fathers right in asking aid of France? Was France justified in giving the aid they asked? Then is the American people, to-day, in duty bound to assist Hungary. It would be a most noble answer for this people to grant the request of Kossuth. Nor can I believe it would lead to a war with Russia.—Were this Government to take the initiative steps, there is no doubt the English and the Turkish Governments would join in the protest against foreign interference for the overthrow of liberty, like that which Russia employed against the democratic Magyars. This would be in reality, as well as in name, a *'Holy Alliance.'* And Russia would not dare to resist the just word. This would be a most important step towards the establishment of universal peace on the overthrow of every wicked war system. Hence, I long to see it done, as a great peace measure. And O! may the glad day soon dawn, when all war shall cease, when the little child shall lead the lion, when the lamb shall safely repose by the side of the wolf, when words to ploughshares shall be turned, when nothing shall molest or hurt the holy, united, happy brotherhood of men, who shall dwell in peace and love together, o'er all the earth!

In conclusion, consider the wonderful Providence by which Kossuth has been raised up and fitted for the work given to his care. Years ago, the despotic power of Austria took into its cruel training a young man, whom it *must* educate to be the instrument of its own overthrow, and to lead on to the liberation of Europe. The Austrian Government took Louis Kossuth, a humble member of the common people, and slung him up in one those dungeons, whence living, and hopeful, and energetic men have seldom emerge, till released by death, or made wrecks by systematic and heartless cruelty. She had learned to fear the impassioned appeals of the inspired young prophet of freedom, and took this method to ruin him. But the All-Wise Disposer meant far otherwise. God inspired that noble young Magyar with faith, patience and hope, to turn his long confinement to such use as should fit him to come forth, at the expiration of his imprisonment, stronger and better than before. Look within that mild and cheerful cell, upon that young man, learning to use a foreign language, in which, as the world over, the thoughts and aspirations of liberty find most eloquent utterance. Gaze upon him, poring over the pages of the immortal Shakespeare, and storing his soul with the classic diction, the lofty conceptions, the holy love of just rule, which glow so purely, so brightly, on the pages of this great prophet of the historic Drama. And as you consider his patience, his industry, his fortitude, his success, does not your soul acknowledge, with me, that the world's great man lies immured in that dungeon? He comes forth, at length, and is again the chosen head of the Hungarian opposition to the wicked dynasty of the House of Hapsburg. All other means having been tried, in vain, to preserve the life of Hungary, the appeal to arms is made, four years ago. Of that sublime struggle, Louis Kossuth is the soul and leader. By the magic of his wonderful eloquence, he arms and disciplines the Hungarian peasantry, whom his appeals had converted from a state of serfdom into freemen, and drives back the Austrian army to the very gates of Vienna. The independence of Hungary is achieved. Then followed, on the part of Russia, one of those flagrant violations of the law of nations, against which all good men and all respectable Governments must protest and rise in opposition. By this, the Magyar people were stricken down and chained. Kossuth, with a band of devoted friends and compatriots, escapes and finds refuge in the Moslem Empire. He is released, at length, from his confinement there, through our earnest intercession, and is now here, the honored guest of this people, pleading the cause of liberty, the brotherhood of the nations, and with an eloquence, a depth of feeling, which we have never witnessed before.

Now, mark the wonderful providence of the way in which this man has been led. Had Kossuth no acquaintance with our language, his presence here could cause no great agitation. But through the very means which despotism took to destroy him, he became familiar with our 'household words,' and is now improving that knowledge to arouse this people and the world against the powers of absolutism. Louis Kossuth is stirring the heart of this nation by his prophetic appeals in behalf of liberty, as no other man ever did. Louis Kossuth is hated and feared by the despots of Europe and of our own land, as no other man is.—Louis Kossuth is loved by the oppressed Magyars of Hungary, and by the outraged millions of Europe with a deep and enduring tenderness, and to him their eyes turn with hope, as to the Moses whom God had raised up, to lead them to the promised land. The free and the true of this land, with some exceptions which ought not to be, regard him with confidence and love, as a man of rare nobleness, and matchless power. The cause of European liberty seems to be committed to his trust, as to no other man. He has a power of eloquence which transcends that now manifested by any living speaker. He is proclaiming the truth, on which rests the abolition, and every other reformation—the brotherhood of men. He does this with unequalled power and influence. He is rousing this nation to a nobler life and a holier effort, than have yet marked our national career. He is giving a grand prophetic utterance, with the world for his audience, to the aspirations and the struggles of oppressed men. And it is fitting, is it just, is it right, for the abolitionists to disown and forget all this transcendent good of his accomplishment, to dwell with special and unfair pleading upon his errors, to shut their eyes upon the greatness of his cause, to demand absolute perfection of a fallible man, whose pathway is beset up with so many and such peculiar difficulties, to join hands with the despots of the world in striking down

This noble man, and to disown the wonderful providence that he thus far attended his steps and preserved him, as we believe, for a sublime accomplishment of 'good will to men?' Against this course, my better feelings have revolted from the first, and my conviction is now fixed, that we have made a mistake in our denunciation and condemnation of Louis Kossuth. I know it has been unwillingly done, and only from a sense of duty. I entreat the friends of the slave to let it go no further. At least, let us wait and see the result, before we condemn. Let us nobly and faithfully use the interest which Kossuth excites, and the sublime truth which he utters, to advance the Anti-Slavery cause.

After long and most earnest study to know what I ought to do, my mind is made up. My prayer is, God speed the noble Magyar prophet with the American people; hasten the overturn of European and American oppression; bring on the deliverance of the whole world from the power of evil; establish the holy and universal brotherhood, and use in this work, Louis Kossuth, Wendell Phillips, William Lloyd Garrison, and all other prophets of holy truth; and when the great consummation comes, and the earth is filled with sounding praise, the glory shall all be given to the Eternal Father and King!

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### A VOICE FROM 1300 COLORED CITIZENS

Pursuant to public notice, a meeting was held on Monday evening, Feb. 16th, in the Third Christian Church, which was filled at an early hour, for the purpose of expressing their views relative to the American Colonization Society. Ezra R. Johnson was appointed President, William Jackson and John Bushy Vice Presidents, and Daniel B. Davis, Secretary.—Prayer was offered by Rev. William Jackson. The President briefly stated the object of the meeting. On motion of Rev. Leonard Collins, a committee of three was appointed to draft resolutions for their consideration. The Committee reported the following Preamble and Resolutions, which were supported by Messrs. Johnson, Collins, Jackson and others, and unanimously adopted:—

Whereas, the American Colonization Society has been for the past twenty years in a rapid state of decline, and considered by its friends beyond the reach of restitution, but, through the influence of that infamous enactment, the Fugitive Slave Bill, has encouraged its supporters to hope that one more struggle can be made before the monster gives up the ghost, we, the thirteen hundred colored citizens of New Bedford, do reiterate our solemn protest, which was uttered more than twenty years ago, in this time-honored building, against the wicked devices of that iniquitous system; and we now declare to the world our unalterable determination to abide by the policy of non-intervention with all that relates to the American Colonization Society, now and forever. Therefore,

Resolved, That in whatever light we view the Colonization Society, we discover nothing in it but terror, prejudice and oppression; that the warm and beneficent hand of philanthropy is not apparent in the system, but the influence of the Society on public opinion is more prejudicial to the interest and welfare of the people of color in the United States, than slavery itself.

Resolved, That the Society, to effect its purpose, the removal of the free people of color, (not the slaves,) through its agents, teaches the public to believe that it is patriotic and benevolent to withhold from us knowledge and the means of acquiring subsistence, and to look upon us as unnatural and illegal residents in this country; and thus, by force of prejudice, if not by law, endeavor to compel us to embark for Africa; and that, too, apparently, by our own free will and consent.

Resolved, That as great a nuisance as we may be in the estimation of that Society, we yet have a hope in Him who has seen fit to continue our existence through days worse than—which we do not fear—which emboldens us, as peaceable citizens, to resolve to abide the issue of coming days in our native land, in which we ask no more than the age in which we live demands, and which this nation, as republicans and Christians should not refuse to grant.

Resolved, That we urge our brethren throughout the Free States to express in public their oft-repeated declaration, not to countenance, under any circumstances, the claims of this Society, let the advice come from what source it may; for it is fraught with evil inconceivable, and we do not recommend any man a friend to our race who would recommend it.

Resolved, That, as citizens of the Bay State, for the support of these resolutions, with a firm reliance on the protection of Divine Providence, we do mutually pledge to each other our lives, our fortunes, and our sacred honor, not to support the American Colonization Society. Here are our earliest and most pleasant associations, here is all that binds man to earth and makes life valuable. If Colonizationists desire to better their condition by emigrating to Africa, the field is open to them; we do not intend to fight their battles in Bass Cove or Fish Town; our duty as colored Hungarians is plain before us; here we were born, here we will live, by the help of the Almighty, and here we will die, and let our bones lie by our fathers.

Voted, that the proceedings of this meeting be signed by the officers, and be published in the papers of this city, the *Liberator* and *Commonwealth* of Boston.

The meeting, after singing in solemn strains, 'Home, Sweet Home,' adjourned.

E. R. JOHNSON, Prest's.  
WM. JACKSON, } Vice Prest's  
JOHN BUSHY, }  
DANIEL B. DAVIS, Secretary.

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### THE AUGUSTA CONVENTION.

NORTH EASTON, Feb. 14, 1852.

DEAR MR. GARRISON:

I was surprised to-day to see a paragraph in the *Liberator*, taken from the *Portland Enquirer*, accusing me of making statements about the Augusta Clerical Anti-Slavery Convention which are 'untrue,' and full of 'malice.' I do not wonder that the *Enquirer* should feel chagrined and disappointed at the result of the Convention, but I am sorry and marvel that it should be willing to risk its own anti-slavery reputation (not to say anything about telling the truth) to hide the disgrace, and magnify the importance of its proceedings. I had supposed that Mr. Willey was of too stern and honest a mettle to be melted to the consistency of that Convention by the whining of such men as Dr. Tappan, of Augusta.

'A correspondent of the *Liberator*,' 'A. J. G.,' who appears to have been at the Convention in Augusta, makes some false statements. He says the resolution against slaveholding in the church was introduced near the close, otherwise it would not have passed. This is untrue. It was introduced with enthusiasm, and was fully discussed, met with no opposition, passed unanimously, and with no 'management' whatever. Indeed, the whole letter bears more malice than truth. We call the attention of the *Liberator* to the proceedings.'

I stated that the most important resolution—the one ostensibly against slaveholding in the church—passed in the confusion at the final adjournment. It had been introduced at an early period of the meeting, probably it would not have passed so strong as it is, (yet it is without vitality,) because it would have undergone a thorough discussion.' Now for the facts; let us see who has told the truth and who has not. The editor of the *Enquirer* says, 'the resolution was introduced with others.' So it was, with six or seven others; but it was the last of the series, and evidently designedly so, for the resolutions were numbered *one twice*—by the first numbering, according to the partially erased figures, this resolution was not the last, but the second number, it was the last.

What is the inference, Mr. *Enquirer*?

'It was thoroughly discussed,' says Mr. Willey. The resolution did not come up for discussion until

...either about hour of the final adjournment, after every other subject had been disposed of, and many had left the Convention, including some of its most prominent members. There were numerous amendments offered to the original resolution, weakening its force, and there was not time to reduce them to writing; but they were submitted, discussed and accepted, without being written, and such was the haste and confusion that the Secretaries were unable to tell what the resolution was after the adjournment of the Convention and Lewis Tappan dictated it to them and to Mr. Foster, from memory, at our request. "It passed unanimously." Of course, no one, however pro-slavery, had any objections to such a resolution; yet I think, if it had been brought up for discussion at an early period, it would have been still more diluted, if possible. But the vote was taken while the people were leaving the hall, and probably not twenty persons voted at it. These are facts, Mr. Enquirer, and I leave others that you can have, if you wish. But I have the subject by saying, that when an abolitionist of such loud professions as the editor of the *Enquirer*, will make statements so utterly wide of the truth, and try to impeach the veracity of those who do tell the truth, for the sake of propitiating the favor, and hiding the real character of notoriously pro-slavery men, 'something is rotten in the state of Denmark.' I have learned at least this at the Augusta Convention, and since, and I stand down, that

'One may smile and smile, and be a villain'; and time will develop this to all. A. J. G.

**LECTURE BY REV. DANIEL FOSTER.**  
NEW BEDFORD, Feb. 21st, 1852.

**FRIEND GARRISON:**  
The lecture delivered before the Female Anti-Slavery Lyceum in this city, last evening, by the Rev. Daniel Foster, of Concord, was received with manifest pleasure and deep interest by a large and intelligent audience. I would earnestly recommend friend Foster to all who wish to hear the anti-slavery truth uttered with such force and pathos as few of the advocates can equal. I trust it will not be long before we shall again have the pleasure of listening to his earnest appeals in behalf of suffering humanity.

Truly yours, J.

**MEDICAL LECTURES TO FEMALES.** We understand that Professors Longshore and Livezey, of the Female Medical College of Pennsylvania,—at present engaged in giving a full course of lectures on Obstetrics and Practice of Medicine in the New England Female Medical College,—have consented to deliver a course of twelve lectures on Obstetrics, Physiology, Pathology, and Infantile Therapeutics, on Wednesday and Saturday afternoons, commencing on Saturday the 28th inst., at the College Building, corner of Boylston and Pleasant streets, at 3 o'clock.

Tickets for the whole course, \$2.50; single lecture, 25 cents,—to be had of Fowler & Wells, 142 Washington street, and of the Janitor, at the College.

**LITTLE'S LIVING AGE.** No. 40, of this valuable periodical has come to hand, with the following attractive table of contents:—

Life of Jean Lafitte; Our Society at Cranford; Physiognomy; The Indian Fight; Adventure at the Battle of Salamanca; The Two Useful Wives; Miss Mitford's Recollections of a Literary Life; Longfellow's 'Golden Legend'; Poetry; Short Articles.

E. Littell & Co., corner Tremont and Bromfield streets, Boston.

**TAKE NOTICE.**—In the last number of my paper, HENRY BIER has the following notice. All interested will govern themselves accordingly:—

To the Friends of the Fugitive.—Anti-slavery Editors will please copy this. We have lost our New England friends, who were almost as soon as if directed to Canada, and we shall save 7 cents postage by it, if you please. We suppose that some scamp has stolen the book from this office, with intent to make a breach in our cause that we could not repair; but, if we are not very much mistaken, the scamp is a pro-slavery friend, and will not forsake us at that account.

**FUGITIVE SLAVE CASE.**

On the evening of Sunday, the 1st inst., Sergeant Marshall, of the Sixth Ward Police, while duty in Elizabeth-street, was attracted to a house on the corner of Mott street, by hearing two persons engaged in a violent quarrel.

On going in, he saw a colored man beating his wife in a shameful manner, and he at once arrested him. While walking him to the station house, the woman, who accompanied them, being very angry, said, 'Jim, you know I have you in my power. You know that you escaped from your master in Maryland, several years ago,' coupled with other expressions to the same effect.

These remarks led the officer to believe that his prisoner, who gave his name as James H. Thomas, was a fugitive slave, and after securing him at the station house, he repaired to his place of residence to obtain an interview with the wife, or, as she afterwards turned out to be, the mistress of the prisoner. From her he learned that Thomas, several years ago, escaped from his master, John Pinkney, of Annapolis, Md., and he was now engaged as porter in the store of Buttle & Renwick, 163 Front street.

The following morning, the prisoner was taken before Justice Osborne, but the complainant failing to appear, he was set at liberty.

Next morning, Martin, soon after this, wrote to Mr. Pinkney, describing Thomas as accurately as he was able to do, and narrated to him the information he had obtained. He soon received an answer to this letter, in which Mr. Pinkney expressed his willingness to surrender the fugitive, and two other of his friends, who resided near his plantation, and since that time he has never heard of them, but from the description given of Thomas, he was lead to believe that he was the slave Tasker. A few days since, Mr. Pinkney forwarded the foregoing dispatch to the officers, requesting him to arrest Thomas and detain him until he (Pinkney) could reach New York.

Capt. Brecken and officer Martin then, after some trouble, ascertained that Thomas lived in Chrystie street, where he had finally secured an abode, and which had scarcely been done, when Mr. Pinkney arrived, and, on being shown the prisoner, immediately identified him as the slave, James Tasker. The latter appeared quite pleased at seeing his master, owned up to his crime, and expressed a perfect willingness to accompany him to his old home. He was then taken before a commissioner, who prepared the necessary papers, and at 5 o'clock yesterday afternoon he, accompanied by his master and sergeant Martin, started for the State of Maryland.—*N. Y. Tribune.*

**THE PROMETHEUS AFFAIR.**—The letter from Lord Granville, of the British Cabinet, to our Minister at London, Mr. Abbott Lawrence, concerning the Prometheus, of which we have already made mention, states that the commander of the ship *Esperanza*, fired into the Prometheus, had always been informed by Vice Admiral Sir George Seymour, that he had gone beyond his proper duties. To this was added an admonition not in any future case to interfere for the purpose of his duty for the Mosquito government. Lord Granville proceeds thus:

'The undersigned has now to state to Mr. A. Lawrence, for the information of his government, that Her Majesty's government fully approve of the Vice Admiral's conduct in this matter, and that they entirely disavow the act of violence committed by the commander of the *Esperanza*, and that they are from Her Majesty's Consul, under which the commander acted, so far as he acted by any authority derived from the British Crown. Under these circumstances, Her Majesty has no hesitation in offering ample apology for that act, which they consider to have been an infraction of treaty engagements. And Her Majesty's government do so without loss of time, and immediately on the receipt of the official note above alluded to, inasmuch as in their opinion it would be unworthy of a nation of such standing as Great Britain to make doing reparation, when the acts of their subordinate authorities have been such as not to admit justification.'

THE New York Mirror thinks that the attempt to carry out the Maine liquor law in that State would cause a civil war. If so, some rum-suckers might get 'shot in the neck.'

**Five Hundred Dollars Reward.**—A reward of five hundred dollars will be paid to any person who will before March, 1852, find a child, not more than six years and two months old, who will both read and spell; the common orthography better than a member of the Phonetic School of the same age.

In case there should be any doubt upon the subject, the decision will be left to the Masters of the Boston Grammar Schools.

In behalf of the Phonetic Society,  
JAMES W. STONE.

**THE MASSACHUSETTS STATE REGISTER**, for the year 1852, containing a Business Directory of the State for a variety of useful information. By George Adams. 1 vol. 8vo, 336 pages. This contains all the public institutions, with their officers, all the trades and professions, with their members, the names of the people doing business in the various cities and counties; also, a summary of the Legislative proceedings at the last session of the General Court. This summary embraces short abstracts of the laws passed, the details of the senatorial ballottings, the history of unsuccessful bills, &c., embracing a vast amount of information of value and interest to all business or professional men, as it purports to be a General Business Directory of the whole State. Mr. Adams' Office is at No. 91 Washington street, Boston.

**☞** A gang of forty-six negroes were sold recently at Edisto S. C., at an average of \$494 each—considered cheap.

**Railroad Accident.**—Mr. Wise, belonging to Greenville, was run over by the mail train from Worcester to Norwich, on Tuesday afternoon, and instantly killed. He leaves a family.

**Election of U. S. Senator for Mississippi.**—The Mississippi Legislature have elected Walter Brook, Whig U. S. Senator, to fill the unexpired portion of General Foster's term.

**Drayton and Sayers.**—In Senate, February 23d. Mr. Geyer, from the Committee on the Judiciary, to whom was referred the petition from Rhode Island asking for the liberation of Drayton and Sayers, now confined in the Washington Jail for siding slaves to escape from their masters, reported the same back, and asked to be discharged from the further consideration of the subject, which report was agreed to.

\* Mrs. Brooks, wife of a New York M. C., has been presented with a fine carriage, as a compliment to her husband for his course on the Compromise measures.

That means James Brooks, (alias Booby Brooks, of the N. Y. Express, one of the most contemptible and miserable douglathes that ever disgraced a Northern constituency. Perhaps the donors of that carriage thought Mrs. Brooks needed the means to run away from such a fellow as fast as possible.—*Exchange paper.*

The *Scientific American* states, on reliable authority that if you sit two feet above the throat of your chimney you enlarge the opening to double the size for a space of two feet, then carry up the rest as at the first, your chimney will never smoke!.

**Melancholy.**—Miss Locnolen, of Brunswick, Me., was instantly killed by a train of cars, while standing on the track. Her mother has, within eight months buried her husband, one son, and three daughters.

**Long Train.**—The Troy Whig says a train of thirty cars, drawn by two locomotives, ran over the Hudson River railroad on Monday. It was more than a mile in length.

**The Seventh Census—Interesting Facts.**—The cost of taking and printing the census will be very great—little short, probably, of two millions of dollars.

**SLAVE CASE.**—The grand jury have found a true bill in the case of the State vs. McCreey, charged with false imprisonment in the arrest and detention of the girl Rebecca, by Drayton and Sayers, now confined in the Jail. Preliminary to this finding, the grand jury investigated, of necessity, the question relating to the civil condition of the girl, and arrived at the conclusion that she was free.—*Baltimore Sun.*

**Men holding office in Washington:**—

From Virginia,	241
" Maryland,	77
" District of Columbia,	106
Total,	324
From Maine,	8
" New Hampshire,	17
" Vermont,	13
" Massachusetts,	28
" Rhode Island,	6
" Connecticut,	19
Total,	92

Three hundred and thirty-two more from Virginia, Maryland and the District of Columbia, than from all New England, and fifty-seven more than from the whole thirty-one free States, saying nothing of the many from the other three slave States.

**ACKNOWLEDGMENT.**

Received by M. W. CHAPMAN, for the purposes of the Fair:—

From Miss Hunt,	£5.
" Miss Sturck,	10.
" Miss Pease,	5.
" Mlle Lecompte,	10 francs.
" Madame Mohl,	25 francs.

**☞** The following sums, for the *Liberator*, have been received from subscribers in Scotland, forwarded by William Smead:—

Andrew Paton, Glasgow,	\$1 80
John E. Ross, "	2 40
Samuel Wilson, "	2 40
Robert R. Dunn, "	2 40
Wm. Caird, Port Glasgow,	2 40
John Knox, Glasgow,	2 40
Mary Welsh, "	2 40
Jos. Gulland, Edinburgh,	2 40
John P. Scott, "	2 40
Henry Wigham, "	2 40
Andrew Inglis, Glasgow,	2 40
	£8—\$28 80

**MARRIED.**—In this city, on Thursday afternoon, 19th instant, by Rev. Mr. Stone, Dr. T. P. KNOX, of Hyannis, to Miss ANGELINA J. BERRY.

On Thursday, 19th instant, Mr. JOSHUA R. BUTLER to Miss SOPHRODIA B. SPENCER, daughter of the officiating minister.

**DIED.**—In Connasset Township, Crawford Co., Pa., on the morning of January 24, 1852, HANNAH FISH, wife of Stephen Fish, of consumption, in her 70th year.

LUCY STONE.

An Agent of the Mass. Anti-Slavery Society, expects to speak in Cochechet Village, West Bridgewater, on Sunday evening next, Feb. 29.

NEW BEDFORD.

Rev. SAMUEL JOHNSON, of Salem, will give a lecture before the New Bedford Female Anti-Slavery Lyceum THIS (Friday) evening.

CONVERSATIONS.

Mr. ARICOTT, on resuming his Monday Evening Conversations for the current season, at Rooms No. 36, School street, proposes to consider, with his company, some of the

**MYSTERIES OF HUMAN LIFE,**

under the following colors and aspects, namely:—

Evening of Feb. 2,	Sleep.
" Feb. 9,	Silence.
" Feb. 16,	Health.
" Feb. 23,	Success.
" Mar. 1,	Civility.
" Mar. 8,	Friendship.
" Mar. 15,	Religion.

Hours from 7-1-2 till 10 o'clock.

Tickets, at \$3 for the course, to be had at James Munroe & Co.'s 184 Washington street.

Boston, January, 1852.

**POWELLERS AND WELLS**, Phrenologists and Publishers, assisted by Mr. D. P. BUTLER, have opened a Cabinet and Hookstand in Boston, No. 142 Washington street, where professional examinations, with charts or written descriptions of character, may be obtained.

Books, on Phrenology, Physiology, Hydropathy, and Phonography, for sale. AGENTS and Booksellers supplied, on the most liberal terms.

**TO LAWYERS AND OTHERS.**

A lady, who is a ready penman and copyist, is desirous of obtaining writing, which may afford her remuneration. By addressing Mrs. B., Liberator office, further particulars may be known.

**MR. MRS. ANTOINETTE L. BROWN** will give a Lecture in Cochrane Hall, Phillips' Place, at 7 1/2 o'clock, this (Friday) evening.

**NOTICE.**—The recently published relation of Women's Politics and Legislation, and the changes needed in that relation, for the welfare, both of Women as a class and the community as a whole.

Admittance, ten cents.

**PLYMOUTH COUNTY.**

**CHARLES C. BULLERSON**, an Agent of the Old Caledonia Anti-Slavery Society will hold meetings as follows: Kingston, 23rd, and all day Sunday, Feb. 29th. Duxbury, 1st and 2d of March. Halifax, 3d and 4th. Pembroke, 6th, and all day Sunday, 7th.

**ANTI-SLAVERY CONVENTION IN CINCINNATI, OHIO.**

**FRIENDS OF FREEDOM:**

We invite you to meet in Convention, in Cincinnati, on Tuesday, Wednesday and Thursday, April 27th, 28th and 29th, 1852, commencing at 9 1/2 o'clock A. M., of the first-named day.

We call upon you, without distinction of party, come together in the spirit of fraternal love, to inquire what more can be done for the three millions of slaves in these United States, and to take such advanced measures as a pure Christianity, a true patriotism, and an exalted charity require of sound-hearted philanthropists.

We offer you our hospitalities, and shall be happy to entertain our guests in a way to make their stay agreeable to them. Come, and let us lay our arms upon the altar of an exalted and exalting faith, and renew our Christian vows, that whilst there is a slave to be liberated, there shall not be wanting an abolitionist to strike the fetters from his limbs.

How many of you will be ready to respond to the call? How many of you will turn aside for a few days from your ordinary avocations to give attention to the rights of the slave? How many of you will lay some of the funds you ordinarily spend beyond your necessities, to save enough to take you to the Convention, or to send a representative from your neighborhood? Come, friends, prove your faith by your works, and let the poor crushed slaves have some comfort in the hearing of a great and enthusiastic Convention of devoted men and women, from all parts of our extensive country, weeping over their wrongs, and pouring out words of fire in advocacy of their rights.

Yours, for the right and the humane, for justice as for love,

Mrs. Sarah H. Ernst, Mrs. Elizabeth Coleman,  
" Julia Harwood, " A. Mann,  
" Mary M. Guild, Miss Kesiah Emory,  
Committee of Ladies.

Edward Harwood, John H. Coleman,  
John Jolliffe, Christian Donaldson,  
Wm. Henry Brisbane, Levi Coffin,  
Committee of Gentlemen.

Cincinnati, (Ohio), Jan. 5, 1852.

**WRITINGS OF W. L. GARRISON**

THIS day published, "SELECTIONS FROM THE WRITINGS AND SPEECHES OF WILLIAM LLOYD GARRISON," 12 papers, duodecimo. Price—In cloth, \$1.00 extra gilt, \$1.25. R. F. WALLCUT, 21 Cornhill.

"O, my brethren! I have told Most dear truth, and I have told it true. Nor deem my zeal or feelings misdirected:— No man can tear courage dwell with them. We playing tricks with Conscience, dare not look — At their own voices." — COLERIDGE.

**BOOKS.**

**BELA MARSH**, No. 25 Cornhill, has for sale the following valuable books, viz:

The Slave, or Memoirs of Archy Moore, 25  
The Branded Hand, by Capt. Jonathan Walker, 25  
Picture of Slavery for young persons, by Do., 6  
History of the Mexican War, (including 'Facts for the People'), by L. Moody, 25  
Narrative of Henry Watson, a Fugitive Slave, 12  
The Church As It Is, by Parker Pillsbury, 15  
Letter to the People of the United States on Slavery, by Theodore Parker, 25  
Parker's Discourse, occasioned by the death of John Quincy Adams, 25  
Conscience and Law; or a Discussion of our comparative Responsibility to Human and Divine Government, by Rev Wm. W. Patton, 12  
Spooner's Argument on the Unconstitutionality of Slavery, 60  
Spooner's Defence for Fugitive Slaves against the Acts of Congress of February 12, 1793, and September 18, 1850, 25  
The Three Chief Sins of our Society, a Sermon by Theodore Parker, 15  
Parker's Fast Day Sermon—The Chief Sins of the People, 20  
The Great Harmonia, vol. 2—The Teacher, by A. J. Davis, 1 00  
The Philosophy of Spiritual Intercourse, do do of Special Providences—A Vision, 60  
Heat and Light for the Nineteenth Century, 12  
The Auto-Biography of Henry C. Wright, \$1 00

Aug. 29. 11.

**JOHN OLIVER,**  
**CARPENTER,**  
No. 33, FRIEND STREET, (UP STAIRS),  
BOSTON.

**JOHN O.** solicits jobs in carpenters' work, such repairing dwelling-houses, stores, &c., and putting up and altering all kinds of fixtures, &c., and will, prompt attention to all orders, endeavor to give entire satisfaction to his patrons. March 14

**NEW STORE,**  
No. 79, : : : : CAMBRIDGE STREET:  
**LEWIS HAYDEN**

**HAS** opened the above Store, and keeps a good assortment of  
**MEN'S AND BOY'S CLOTHING,**  
of superior quality. Formerly a slave in Kentucky, he trusts that all will lend him a helping hand; as will his countrymen endeavor to keep for sale a cheap article on hand.

September 5. 1f

**JOHN CURTIS & CO.,**  
**TAILORS,**  
No. 6 ANN STREET, (THREE DOORS FROM UNION).  
CLOTHS, CASSIMERES AND VESTINGS. Also CLOTHING, of Fashionable and Ready-made.  
JOHN CURTIS.  
GEO. P. ATKINS.

April 11. 1f.

**THE CRYSTAL PALACE!**  
FOR A SHORT SEASON ONLY!

**EXHIBITION** daily, at Amory Hall, at 3 o'clock and every evening, at 7 1/2 o'clock.

Admission 25 cts. Price tickets.

Bird's Eye View of the Crystal Palace and the West End of London. The Grand Opening by Queen Victoria and the British Court. Superb View of the whole Navy. The Navy in all its parts. The American Division. The whole Transport. The Agricultural Court, with McCormick's famous American Reaper. The Yacht America in her celebrated triumph off Cowes.

**HOME SCHOOL.**  
**MR. AND MRS. MAY**

**CAN** receive into their Home School, after the 1st of December, a few young, well-disposed boys to educate. A kind interest will be taken in the morals and habits of those entrusted to their care. Terms for English branches, including Drawing, (and also board,) \$2 50 per week. An additional charge will be made for tuition in the Latin, French, German, or Spanish Language. The most satisfactory reference can be given, if required.

Apply to **CHARLES MAY**, Milford, (Hopedale, Mass.

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**Book, Job, and Card Printers,**  
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**HENRY JAS. PRENTISS, BOSTON**  
**NATHAN SAWYER.**

☞ All orders attended to by them personally. ☞

**EXHIBITION OF SCULPTURE.**  
**E. A. BRACKETT'S**  
**MARBLE GROUP** of the "Shipwrecked Mother and Child," is now open on exhibition at No. 1 Amory Hall, from 9 A. M., till 9 P. M. Admission, 25 cents. Jan. 16.

**J. B. YERRINGTON & SONS,**  
**BOOK, NEWSPAPER AND JOB PRINTERS,**  
LIBRATOR OFFICE, 21 CORNHILL.



